

4.2.1 Soul as Mediator Between the Sensible and Intellectual

Real Being is only found in the Intellectual sphere. Nous, the Principle of Intellect, is the highest part of it. There are also Souls within the Intellectual sphere. Every Soul that enters into the sensible world descend from Intellect. Souls purely in the Intellectual sphere are disembodied, whereas Souls which have descended are divided among Bodies. All things within Intellect are simultaneous and undivided. As such, all Souls Exist equally within Intellect. Yet the predisposition of Soul to descend from Intellect coincides with a tendency towards division. The result is division of Soul among Bodies as it descends to the Sensible World.

Given that Soul is divided among Bodies, how can we think of it as also undivided? The reason is that all of Soul does not descend. Part of it always remains in Intellect, and it remains undivided as a result. Soul is comprised of an indivisible Essence, yet also divided among Bodies. This simply means that the Nature of Soul is partly to remain undescended and partly to descend. Soul Emanates from Divinity into the Sensible World, as though it were suspended. It is like a circle which derives from a single point via its radius.

It is the undescended phase of Soul which serves as the descended Soul's link to Intellect. In this way, Soul preserves the Intellectual Principles as manifest in the Sensible World. Thus, Soul descended is both divided and undivided. Soul is divided in that it animates many Bodies, but it is also undivided in the sense that no part of the Sensible World is outside of its dominion. The Sensible World has parts, but is ultimately one Unified whole (i.e. the body of the universe).

4.2.2 Unity and Multiplicity Within Soul

The nature of Soul can be no other way. Soul cannot be purely divisible or purely indivisible, it must participate in both. In addition to the above considerations, the following proof. If soul were divided into distinct parts like a Body, then it would not be possible for communication of affections from one part of the Soul to another. Each part of the Body would have its own distinct Soul, such that that which affects a finger could only be perceived by the Soul of the finger. In each Animal, a multiplicity of Souls would be required to govern the various parts. In turn, the entire universe would consist not in one unified Soul, but an infinite number of distinct Souls operating independent of one another.

Continuity alone is insufficient in itself to prove unity. We reject the notion (of the Stoics) that a continuity of parts is sufficient for the parts of the Body to share in Sensory perceptions with a directing part of Soul. For one, that there is a part of the Soul which serves as the directing principle cannot just be taken for granted. How can we justify that there are distinct parts of Soul in differ parts of the Body? What differentiates them? How can we ascribe different Qualities to something (e.g. Magnitudes) which is supposed to pervade the entire Body, such that we can identify the directing part? Further, is the Sensation experienced only by the supposed directing Part of Soul, or does each part in the relay experience it along the way? After all, if a Sensation only occurs in the directing part of Soul, how can we identify the part which has been directly affected? The other parts, incapable of Sensation, could not transmit an experience they themselves do not have. Thus, only things which directly affect the supposed directing part of the Soul could cause Sensation on this view. Even if we grant that these parts can somehow transmit Sensations without experiencing them, the directing Part of Soul would receive multiple transmissions of the same message relayed through different parts serving as relay nodes. Suppose the parts can account for whether they received the Sensation directly, or received the Sensation transmitted from another part. Even so, all parts except for the directly affected part will be

ignorant of the Sensation's source. Perhaps each part might be deceived that it is directly adjacent to the problem. Further, if all of the parts of Soul can Sense, then which is rightly the directing principle? What need would the Soul have for a seat of Sensation if all of its parts could Sense? Finally, if Soul is divided into parts, how can all of the various Sensations be synthesized into a single experience? How could we recognize that we are seeing and hearing a single object when the sensations come variously from our eyes and ears?

Conversely, if we posit that Soul is only One, indivisible in every way, and incompatible with becoming segmented into parts, then Soul would be incapable of Animating the entirety of a Body. Soul would reside in the center of the Body, leaving its extremities lifeless. Thus, Soul must both be One and Many. It must be divided (among Bodies) and undivided (in Essence). We hold that Soul is both One and identical in Quality, yet Animates multiple parts of the Body simultaneously. If we deny this possibility, then a power that unifies all things will be impossible. In reality, that which encompasses all particular things, directing their actions with Wisdom, must account for the Multiplicity of Beings while uniting them as One in a single master orchestration. It thus exercises supreme leadership via its total Unification. For those things which cannot direct themselves, it is this Unification principle which directs their actions.

Now we can understand Plato's riddle. "Of the Essence which is indivisible and eternal, and of the Essence which is divided among Bodies, he formed a third Essence." (See Plato's Timaeus, 35A) Soul is One and Many in this way. So too are the singular Ideal Forms and their Many manifestations in Bodies. Bodies in of themselves are of Multiplicity. The highest phase of reality is only One.